Hajj & `Umrah

Author

Mutakallim-e-Islaam Maulana Ilyaas Ghuman حفظه الله

Translator:

(Mufti) Muhammad Huzaifah ibn Adam aal-Ebrahim

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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

Preface

نَحْمَدُهُ وَنُصَلِّيْ عَلَى رَسُوْلِهِ الْكَرِيْمِ

Just as Hajj is one very important Rukn (Pillar) of Islaam, so too is `Umrah one very important `Ibaadah of Islaam. It is observed that most of those intending to go for Hajj or `Umrah are unacquainted with the masaa'il pertaining to Hajj and `Umrah and thus are thrown into confusion and worries. For this reason, it is necessary for a become to become well-acquainted with the method of performing Hajj and `Umrah as well as to acquaint themselves with knowledge of the relevant masaa'il. In this book, "Hajj & `Umrah", we have written on the method of performing Hajj & `Umrah in a very simple way so that it may be understood by everyone.

From the time of departing the house until the time of having carried out the Hajj and `Umrah, as well as having visited the Rawdhah Mubaarak of Rasoolullaah صلى الله عليه وسلم, come into his presence and sent Salaah and Salaam upon him with the proper etiquettes and respect - all of these matters have been explained in this book, in a brief, concise manner, in such a way that it guides you through it step-by-step. In Shaa Allaah, this shall prove to be beneficial for those who intend to undertake the journey of Hajj or `Umrah.

We request that when you are there, and you are making Du`aa for yourself, for your family, your relatives, your friends, that you also remember us in your special Du`aas as well.

Was-Salaam.

In need of Du`aa,

Muhammad Ilyaas Ghuman

Khanqah Hanafiyya, Koza Gali. Murree, Nathia Gali Road, Abbotabad.

(Written on the) Mubaarak Day of Jumu`ah, 28th of Dhu-l Qa`dah, 1439 - 10th of August, 2018.

Important Things to Take With on Hajj:

Item:	Qty:		Item:	Qty:
Inflatable Pillow	1		100-bead Tasbeeh	1
Ihraam (Set)	2		7-bead Tasbeeh (for Tawaaf)	1
Abaaya / Scarf	1		Iron + 3-pin plug + ext.cord	1
Rope (10 yards)	1		Thick marker	1
Ihraam Sandals	1		Small lockable bag	2
Regular Shoes	1			
Bag for your shoes	1		Photos(for bank verification)	6
Pouch for stones (for rami)	1		Passport + copies	2
Kurtah Suit	2-3		Bank receipt + copies	2
Vest (with pockets)	1		Flight schedule letter (copies)	1
Trouser string (with stitching)	2-3		Throat medicine	1
Warm blanket	1		Vaccinations and polio card	1
Mat (plastic)	1		Miswaak + toothbrush	3
Musalla / Salaat Mat	1		Tea utensils (cup, spoon, etc)	1
Blanket (double bed)	1		Kitaab on Hajj & Seerah	1
Ihraam Belt	1		Spectacles (if needed)	2
Handbag	1		Socks	2
Bag (small and big)	1		Topi	2
Safety Pin	2		Shopping bag	2
Nail Cutter	1		Mobile phone + Saudi Sim	1
Scissors	1		Necessary utensils + towel	
Comb	1		Wheelchair (if needed)	
Needle & Thread	1		Mask	2
Khuffs	1		Pen and paper	1
Soap & Vaseline	2		Riyaals (2,000)	

Fadhaa'il and Barakaat of Hajj & `Umrah:

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasoolullaah صلى الله عليه وسلم was asked: "Which deed is best?" Rasoolullaah صلى الله عليه وسلم responded: "To bring Imaan in Allaah and His Rasool (صلى الله عليه وسلم)." It was asked: "Then which deed?" He said: "To carry out Jihaad fee Sabeelillaah." It was asked: "Then which deed?" He said: "A Hajj that is Mabroor (i.e. accepted, because it was performed with ikhlaas)." [Narrated in *Saheeh al-Bukhaari*, v.2, p.206, *Kitaab al-Hajj*, *Baab Fadhl al-Hajj al-Mabroor*.]

Hadhrat Abu Hurayrah رضي الله عنه narrates: "I heard Rasoolullaah صلى الله عليه وسلم saying: "Whosoever performs Hajj and abstains from any shameless act or deed, and abstains from sin, he returns (from Hajj free from sin) like the day his mother gave birth to him." [Narrated in *Saheeh al-Bukhaari*, v.2, p.206, *Kitaab al-Hajj*, *Baab Fadhl al-Hajj al-Mabroor*.]

Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه narrates that Rasoolullaah صلى الله عليه وسلم said: "Follow up between Hajj and `Umrah (i.e. if you have the ability and means to perform them more than once, do so) for indeed they remove poverty and sin just as the fire removes the impurity of iron, gold and silver. And indeed, there is no reward for a Hajj Mabroor except except Jannah." [Narrated in *Sunan at-Tirmidhi*, v.1, p.288, *Abwaab al-Manaasik*, *Baab Maa Jaa'a fee Thawaab al-Hajj wal-`Umrah*.]

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasoolullaah صلى الله عليه وسلم said: "The Hujjaaj (those performing Hajj) and the `Ummaar (those performing `Umrah) are the special guests of Allaah. If they make Du`aa to Him, He answers them, and if they seek forgiveness from Him, He forgives them." [Narrated in *Sunan ibn Maajah*, p.213, *Kitaab al-Hajj*, *Baab Fadhl Du`aa al-Hujjaaj*.]

A Warning to Those Who Abandon Hajj:

Hadhrat `Ali رضي الله عنه narrates that Rasoolullaah صلى الله عليه وسلم said: "Whosoever possesses the provision and conveyance (i.e. the means) that will take him to the House of Allaah, yet he does not perform Hajj, then there is no care whether he dies as a Jew or a Christian, and that is because Allaah said in His Kitaab:

{*"And for Allaah, upon mankind, is (the obligation of) performing Hajj to the Bayt (House of Allaah) for those who have the means (to do so)."*}

[Narrated in *Sunan at-Tirmidhi*, v.1, p.288, *Baab Maa Jaa'a fit Taghleezh fee Tark al-Hajj*.]

Such a stern warning has been sounded against those who, despite having the ability to perform Hajj, do not perform it! For this reason, any person who has the means to perform Hajj must not delay it; rather, as soon as they are able to fulfil this fareedhah (obligation), they must do so.

Some Masaa'il:

1. Hajj is fardh only once in the life of every such person who is a Muslim, baaligh and sane, and it becomes fardh upon the person when they have the means to undertake the journey of Hajj, and this is when: they have sufficient money to go for Hajj and return, and they have sufficient money back home for their dependants (wife and children) separate from the money for Hajj.

2. As soon as Hajj becomes fardh upon a person, they must fulfil this obligation and it is not permissible to delay it, even for such matters as the marriage of one's children, etc. Hajj is to be given preference over these things.

3. Hajj becomes fardh on a woman when she has the means, and along with having the means she also has a mahram who can take her for Hajj (be it her husband, her father, or her baaligh son).

4. If, after Hajj had become fardh upon a person, he - without a valid reason - had delayed it under eventually he no longer has sufficient money to perform Hajj, then the Hajj remains fardh upon him.

Some Terminologies of Hajj & `Umrah:

There are three types of Hajj:

1) Hajj-e-Ifraad:

In this type of Hajj, at the time of approaching the Meeqaat and donning the Ihraam, the person only makes the intention of performing Hajj. On the 10th of Dhu-l Hijjah, after performing rami (pelting of the Jamaraat), he will exit from the Ihraam and go back to his usual clothes.

The person who does this Hajj is known as a "Mufrid". Qurbaani is not waajib upon such a person; rather, it is mustahabb (recommended).

2) Hajj-e-Qiraan:

When reaching the Meeqaat and intending to don the Ihraam, make intention of performing both `Umrah and Hajj with one Ihraam. First, carry out the actions of `Umrah. However, do not shave or trim the hair (halq or taqseer); rather, remain in this same Ihraam. Then, when it is the days of Hajj, carry out the arkaan (pillars) of Hajj with this same Ihraam. On the 10th of Dhu-l Hijjah, do the rami (pelting of the Jamaraat), Qurbaani (slaughtering of the animal, in this case, the Damm-ul-Qiraan, or "Sacrificial Blood of Qiraan"), and thereafter shave your hair (halq). Now, exit from this Ihraam which was the same Ihraam for both `Umrah as well as Hajj.

According to Imaam Abu Haneefah, Hajj-e-Qiraan is the most virtuous form of Hajj. A person who performs Hajj-e-Qiraan is known as a "Qaarin".

In Hajj-e-Qiraan, Qurbaani is waajib.

3) Hajj-e-Tamattu`:

In this form of Hajj, you will don your Ihraam at the Meeqaat, with the intention of it being the Ihraam for `Umrah. You will then carry out the actions of `Umrah. After that, you will exit from Ihraam. Then, on the 8th of Dhu-l Hijjah, you will don the Ihraam for Hajj, and on the 10th of Dhu-l Hijjah, after performing rami (pelting), Qurbaani and halq (shaving the head), you will exit from the Ihraam.

A person who performs this kind of Hajj is known as a "Mutamatti`". In Hajj-e-Tamattu`, Qurbaan is waajib (it is known as the Damm-ut-Tamattu`, or Sacirificial Blood of Tamattu`).

The Months of Hajj:

The months of Hajj are Shawwaal, Dhu-l Qa`dah and the 10 Days of Dhu-l Hijjah.

The Days of Hajj: from the 8th of Dhu-l Hijjah until the 12th of Dhu-l Hijjah, which is five days.

Yowm-e-`Arafah: the 9th of Dhu-l Hijjah.

Wuqoof: the standing (at `Arafaat and Muzdalifah).

Ihraam: the literal meaning of Ihraam is from "Ahrama", which means "to make something Haraam upon yourself". After making a firm intention for Hajj or `Umrah, you then don the clothes of Ihraam, which, for men, is two sheets, and for women it is their normal clothes (i.e. concealed, wearing loose-fitting clothes). After doing so, some things which are normally permissible now become impermissible.

Muhrim: one who is in Ihraam.

Talbiyah: to say these words:

لَبَّيْكَ اللهُمَّ لَبَّيْكَ, لَبَّيكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ, إِنَّ الْحَمْدَ وَالنِعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

Labbaykallaahumma Labbayk, Labbayka laa Shareeka Laka Labbayk, Innal Hamda wan-Ni`mata Laka wal-Mulk, Laa Shareeka Lak.

"I am present, at Your service, O Allaah! I am present, at Your service! There is no partner to You! I am present and have responded to Your Call! Indeed, all praise, all bounty, all sovereignty and kingship belong to You Alone! There is no partner unto You!"

Meeqaat: that place beyond which a person cannot enter Makkah Mukarramah unless they are in Ihraam. There are five Meeqaats, and they are:

1. Yalamlam, for the people of Yemen.
2. Dhaatu `Irq, for the people of Iraq.
3. Al-Juhfah, for the people of Shaam.
4. Dhu-l Hulayfah, for the people of Madeenah.
5. Qarnul Manaazil, for the people of Najd.

Aafaaqi: a person who lives outside of the five Meeqaats, such as those from Pakistan, India, Egypt, Shaam, Iraq, Iran, etc. These people cannot enter Makkah Mukarramah without donning Ihraam.

Haram: extending from Makkah Mukarramah, up until a certain fixed boundary, the earth within this area is known as the "Haram". There are signposts delineating this boundary. Within this boundary which is the Haram, it is not permissible to hunt animals, or to cut trees, or to cut the grass, etc. Makkah Mukarramah, Mina and Muzdalifah are all within the Haram. The plains of `Arafaat, however, is not within the Haram.

Istilaam: to kiss the Hajar-e-Aswad. If this is not possible, then to at least gesture towards the Hajar-e-Aswad and kiss the hands.

Idhtibaa`: to open the right shoulder by taking the upper sheet off from the right shoulder, taking under the right armpit and throwing it over the left shoulder, thus leaving the right shoulder open.

Tawaaf: to circle the Ka`bah in a specific manner.

Tawaaf-e-Qudoom: this is the Tawaaf which is done when the person first enters Makkah and sees the Ka`bah. It is Sunnah. It is Masnoon for any Aafaaqi who has come to perform Hajj-e-Ifraad or Hajj-e-QIraan.

Tawaaf-e-Ziyaarat: this is the Tawaaf which is done after the 10th of Dhu-l Hijjah but before sunset on the 12th of Dhu-l Hijjah (i.e. during this period of time). This Tawaaf is fardh. It is also known as Tawaaf-e-Ifaadhah.

Tawaaf-e-Widaa`: this is the final Tawaaf done before leaving Makkah. It is waajib. It is also known as Tawaaf-e-Rukhsat and Tawaaf-e-Sadr.

Raml: to march within the first three circuits of the Tawaaf, putting the feet down strongly, marching as is done by soldiers.

Hajar-e-Aswad: it came from Jannah, originally. It is situated on the right of the door of the Ka`bah, which is the south-east corner of the Baytullaah.

Rukn-e-Yamaani: this is the south-west corner of the Ka`bah. It is named as such because it faces Yemen.

Mataaf: the place where one does Tawaaf. It encompasses the four corners of the Baytullaah. The ground of the Mataaf is marble.

Multazam: the area between the door of the Ka`bah and the Hajar-e-Aswad. It is Masnoon to hold onto it and make Du`aa.

Jinaayat: the term for a sin or crime. Here, it refers to penalties relating to Hajj.

Damm: this refers to an animal such as a sheep, goat or large animal such as a camel or cow, that is slaughtered as a penalty on account of the person in Ihraam having done some prohibited action.

Sa`i: the rushing between Safaa and Marwah seven times.

Meelayn Akhdharayn: two green lights. After walking a bit of a distance from Safaa in the direction of Marwah, green lights have been installed on the walls and on the ceiling, and these signify the start of the Meelayn Akhdharain. Men must jog this area, during Sa`i. Women will walk normally.

Things to do Before Leaving on Hajj:

1. Make istighfaar for past sins and make a firm intention not to sin in the future.

2. Those faraa'idh and waajibaat which you did not do, such as Salaah, fasting, Zakaat, Sadaqatul Fitr, Qurbaani, vows, etc., all of those Qadhaas you have, fulfil them. If they are so much that you are not able to fulfil them at once, then make a firm intention to fulfil them over time.

3. Before going on Hajj, if you have to return the Haqq of someone, do so. If you have fought with anyone, insulted anyone, etc., seek forgiveness from them. If you owe anyone a debt, repay the debt. If you have an amaanat (trust) belonging to someone, return it to them. If you are not able to immediately pay back the debt, then seek permission from the creditor to go on Hajj before leaving.

4. Ensure that your family, your dependants will be taken care of in your absence whilst you are on Hajj (if they are not travelling with you).

5. In this Mubaarak journey of Hajj or `Umrah, ensure that your intention is sincere, that, "O Allaah! I am carrying out this journey for Your Pleasure and in order to fulfil Your Command." Abstain from riyaa (showing off, ostentation).

6. Memorise the words of the Talbiyah well, because the Talbiyah is a very important facet of Hajj and `Umrah. Go over the words a second time:

   لَبَّيْكَ اللهُمَّ لَبَّيْكَ, لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ, إِنَّ الْحَمْدَ وَالنِعْمَةَ لَكَ
   وَالْمُلْكَ لَا شَرِيْكَ لَكَ

   Labbaykallaahumma Labbayk, Labbayka laa Shareeka Laka Labbayk, Innal Hamda wan-Ni`mata Laka wal-Mulk, Laa Shareeka Lak.

   "I am present, at Your service, O Allaah! I am present, at Your service! There is no partner to You! I am present and have responded to Your Call! Indeed, all praise, all bounty, all sovereignty and kingship belong to You Alone! There is no partner unto You!"

7. Learn and memorise well the method and masaa'il pertaining to Hajj and `Umrah.

Departing the House:

Clip your nails; remove unwanted hair; cut your moustache; if the beard exceeds one fist length on all sides, trim it down to one fist length on each side; perform ghusl. It is best to do all of this before leaving for Hajj or `Umrah, but if a person does not do so but instead just performs wudhoo, that is valid.

When you are about to leave the house, perform two Rak`ats Nafl Salaah if it is not in a Makrooh time at that moment, and also make a sincere Tawbah. Ask Allaah Ta`aalaa to make the journey easy for you and accept it from you, and make Du`aa also that Allaah Ta`aalaa protects your family, your house, etc.

Some Masaa'il:

1. If when you are about to leave the house, it is in a Makrooh time such as the time between after Fajr Salaah and before sunrise, or the time of Zawaal, or after `Asr Salaah till before sunrise, then do not perform any Nafl Salaah, but rather, just make Tawbah and Istighfaar, and make Du`aa, and this will be sufficient.

2. Once you leave the borders of your town, you are now a musaafir, and it is now waajib upon you to make Qasr Salaah, when the times of Salaah comes in. If you are performing Salaah in Jamaat, as a musaafir, and the Imaam is a muqeem, then you will perform the full four Rak`ats behind him, though. However, if the Imaam is a musaafir as well, then you will just perform two Rak`ats. The same is the case if you are performing Salaah alone: because it is Qasr Salaah, you will only perform two Rak`ats. The Sunnats of Fajr, however, must not ever be left out. As for the rest of the Sunnats (such as the Sunnats of Dhuhr, `Asr, Maghrib, `Ishaa), then, if it is easy for you, perform them, but if it will cause difficulty on you to perform them, then you do not have to perform them.

Arrival at the Airport:

Before passing the Meeqaat, don the Ihraam. Whilst you are on the plane, an announcement will be made before you reach the Meeqaat, that you are now approaching the Meeqaat so don your Ihraam. However, it is more precautious to rather don the Ihraam upon arriving at the airport and before boarding the plane. Otherwise, there is a possibility that you could be sleeping when the announcement is made, and you do not wake up, and thus you pass the Meeqaat without having been in Ihraam. If this happens, a Damm (sacrifice) would then become binding on you. For this reason, you should rather don the Ihraam when you reach the airport and not on the plane.

Then, before donning the Ihraam it is necessary that you first know what type of Hajj you are tying the Ihraam for? There are three types of Hajj as was mentioned previously: Ifraad, Qiraan and Tamattu`. Read that section once again, and thereafter decide what kind of Hajj you will be performing, so that when you don the Ihraam at the airport, you make the intention that you will be performing that particular Hajj.

Note: People coming from Yemen, India and Pakistan, for them their Meeqaat is Yalamlam, which comes before Jeddah. If your flight goes to Madeenah first, then do not don the Ihraam; rather, after reaching Madeenah and spending whatever amount of days there that you had planned for, then now, when you are heading for Makkah, don the Ihraam when you reach Dhu-l Hulayfah. However, if your flight goes to Jeddah, then don your Ihraam at Yalamlam.

Don Your Ihraam and Recite the Talbiyah:

In the international lounge of the airport, there are facilities for wudhoo, etc. Perform wudhoo here. Apply `itr (perfume). Then, don your Ihraam. For men, they will remove their regular clothes and wear only two sheets - one sheet is tied as a tahband/lungi (covering for the lower body), and the other is draped over the upper body like a shawl, so that both arms are covered. Men are to wear such sandals in Ihraam which leaves the ankles open as well as the upper and middle portions of the top of each foot (the place where the shoe-laces are tied. Thus, the metatarsals must be left open, as well as the high raised bone and the ankle raised bone.

If it is not in one of the Makrooh times, then cover the head and perform two Rak`ats Nafl Ihraam.

For women, there is no specific kind of clothes she must wear for Ihraam. She wears her usual clothes. Similarly, there is no specific kind of footwear for women to wear in Ihraam. Women must cover their face (in Ihraam) in such a manner that the cloth does not touch their face.

For women as well, they should perform two Rak`ats Nafl Ihraam if it is not in the Makrooh time.

The Meaning and Commencement of Ihraam:

Ihraam refers to making the intention of performing Hajj or `Umrah and reciting the Talbiyah. For this reason, once the two Rak`ats Nafl Ihraam has been completed, men will uncover their heads. Women will cover their faces in such a manner that the cloth is not in contact with the face. This can be done through using such things as a "Purdah Cap" (a cap that is worn that has the veil as well, but at a slight distance so that it is not in direct contact with the face. This way, the face is covered but without the cloth touching the face.)

Now, face the Qiblah and make niyyat (intention) in the following way:

"O Allaah, I am performing `Umrah for Your Pleasure. Make it easy for me and accept it from me."

Thereafter, recite the Talbiyah three times complete, in an audible voice:

لَبَّيْكَ اللهُمَّ لَبَّيْكَ, لَبَّيكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ, إِنَّ الْحَمْدَ وَالنِعْمَةَ لَكَ
وَالْمُلْكَ لَا شَرِيْكَ لَكَ

Labbaykallaahumma Labbayk, Labbayka laa Shareeka Laka Labbayk, Innal Hamda wan-Ni`mata Laka wal-Mulk, Laa Shareeka Lak.

"I am present, at Your service, O Allaah! I am present, at Your service! There is no partner to You! I am present and have responded to Your Call! Indeed, all praise, all bounty, all sovereignty and kingship belong to You Alone! There is no partner unto You!"

You are now in Ihraam and the laws and regulations of Ihraam apply to you. Now, you must continue to recite the Talbiyah in all conditions as much as possible, whether you are walking, sitting, lying down or standing. Continue to recite it frequently, especially after each of the Fardh Salaah.

Note: Generally, what people do is that they don the Ihraam for `Umrah, and they then complete their `Umrah and exit from the Ihraam. Thereafter, they tie the Ihraam for Hajj when the days of Hajj comes in, and they perform Hajj, and thereafter they exit from the Ihraam of Hajj. What this means is that most Hujjaaj perform Hajj-e-Tamattu`. For this reason, we have included "`Umrah" when writing the niyyat (intention), and furthermore, when explaining the method of performing Hajj, we will be explaining this method (i.e. Hajj-e-Tamattu`). In other words, the Haaji first performs `Umrah and exits from Ihraam, and thereafter, on the 8th of Dhu-l Hijjah the Haaji enters into the Ihraam for Hajj. However, if a person is instead performing Hajj-e-Ifraad or Hajj-e-Qiraan, then he must make the niyyat for Hajj-e-Ifraad or Hajj-e-Qiraan.

The niyyat for Hajj-e-Qiraan is:

"O Allaah! I am performing both `Umrah and Hajj for Your Pleasure. Make both of them easy for me and accept them from me."

If the person is only going to be performing Hajj-e-Ifraad, then he will make the niyyat of Hajj-e-Ifraad, which is:

"O Allaah, I am performing Hajj for Your Pleasure. Make it easy for me and accept it from me."

Some Advice: sometimes, it happens that the flight is late, and if the person has already entered into Ihraam and made the niyyat for Ihraam, he will now be put into some difficulty. For this reason, we advise that after having performed the two Rak`ats of Nafl Ihraam, you do not immediately make the niyyat nor do you immediately start making the Talbiyah. Rather, when you are sitting in the flight, and the flight takes off, you can now make the niyyat and start reciting the Talbiyah.

An Important Mas'alah:

If, just before a woman enters the Ihraam, she gets her haidh (period), then she should still enter into Ihraam and act according to the rules and regulations of Ihraam. However, when reaching Makkah Mukarramah, she will not enter Masjid-ul-Haraam. Rather, she will wait. Once her haidh is over, she will perform ghusl and thereafter go and perform Tawaaf and `Umrah.

The Prohibitions of Ihraam:

- To cover the head. For men, they can neither cover their heads nor their faces. For women, they must cover their heads, but the faces must not be covered in such a way that the cloth touches the face. Rather, they must cover their face in a way that the face is covered without the cloth touching the face.

- For men to wear sewn garments.

- To apply perfume to the body or Ihraam.

- To apply scented oil or use scented soap.

- To remove hair from any part of the body.

- To cut the nails.

- Kissing and hugging (the spouse). Holding hands with shahwat (desire). Speaking matters of shahwat, and having intimacy.

- To kill lice that are on the head, body or clothes, or putting clothes in the sun for the sake of killing them.

- To fight or argue, swear, or engage in other such sins.

- For men to wear such sandals which cover the upper bone of the foot. Women, however, may wear any kind of shoes.

- It is prohibited for men to wear socks (in Ihraam). However, for them to cover their feet with a sheet, etc., is permissible.

- To hunt land animals or to assist someone in hunting them.

Note: Within the borders of the Haram, it is not permissible for a Muhrim (one in Ihraam) or even someone who is not a Muhrim to hunt animals. Outside the borders of the Haram, hunting animals is permissible only for one who is not a Muhrim (one who is not in Ihraam).

Note: It is permissible for a Muhrim to slaughter and eat animals such as a chicken, goat, camel, cow, etc.; domesticated animals.

Makrooh Acts:

- To remove dirt from the body.

- To clean the mouth with the clothes or with a towel. The mouth must be cleaned using the hands only.

- To use unscented soap on the body.

- To deliberately smell something that is perfumed / scented. However, if a person unintentionally the smell of something scented or perfumed reached a person's nose, then this is not Makrooh.

- To smell flowers that have a fragrance.

- To smell fruit or flowers that are fragrant.

- To scratch the hair so forcefully that some strands fall out. If a person scratches lightly and thus no hair falls out, then this is permissible.

- To comb the hair or beard.

- To eat such foodstuff that are aromatic, without cooking them. If they are cooked, however, then it is not Makrooh to eat them.

Permissible Acts:

- In order to gain freshness, or to get rid of the dust from travelling, it is permissible to bath on condition that the dirt of the body is not removed (i.e. the person taking a bath should not scrub his body).

- To wear spectacles or to use an umbrella, provided that the umbrella is kept away from the head.

- To look in the mirror; use a miswaak; to wear a ring; to wear a watch.

- For a woman to wear gloves; however, for her to not wear gloves is better. For men, it is not permissible to wear gloves.

- To wear a belt around the Ihraam.

- To drink sherbet that has not been mixed with any fragrance. One should avoid drinking such sherbet which has been mixed with a fragrance even if it is in an average quantity. If it (the fragrance) is more, then a Sadaqah will become waajib.

- To kill animals or insects which are harmful even if it be in the Haram, such as a snake, a scorpion, a wasp or hornot, a bug, etc.

Reaching Makkah Mukarramah:

Once you are approaching Makkah Mukarramah, begin reciting the Talbiyah with fervour and yearning. Bring into the heart the understanding of the Qurbat of Allaah Ta`aalaa and the greatness of this Great City, and the respect and honour it deserves, when entering it. Leave your belongings at your appointed place of residence. Thereafter, perform wudhoo or ghusl and then head to Masjid-ul-Haraam.

Some Advice: Because the travel is long and tiring, it is better that you first have something to eat and rest for a while, and thereafter, once you are refreshed, you can now proceed to perform `Umrah.

Performing `Umrah:

Entering Masjid-ul-Haraam:

After leaving your belongings at your place of residence and performing wudhoo or ghusl, enter Masjid-ul-Haraam. If you are entering from Baab-us-Salaam, then this is best. However, it is permissible to enter from any of the doors. Upon entering Masjid-ul-Haraam, recite this Du`aa:

بِسْمِ اللهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِ اللهِ, رَبِّ اغْفِرْلِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

Bismillaahi was-Salaatu was-Salaamu `alaa Rasoolillaah. Rabbighfir-lee Dhunoobee Waftah-lee Abwaaba Rahmatik.

"In the Name of Allaah, and peace and salutations be upon Rasoolullaah. O (my) Rabb, forgive my sins and open for me the Doors of Your Rahmah (Mercy)."

Make the niyyat for I`tikaaf. Whilst reciting Durood Shareef and the Talbiyah, walk to the verandah and climb the staircases to enter the Mataaf. Once you are on the Mataaf, then, wherever it is easy for you to do so, stand there. Now, when you are looking upon the Ka`bah Shareef for the first time, recite:

اَللهُ أَكْبَرُ

Allaahu Akbar.

(Three TImes)

لَا إِلَهَ إِلَّا اللهُ

Laa Ilaaha Illallaah.

(Three Times)

Also recite Durood Shareef, and now make whatever Du`aas you would like to make. Among them, also make the following Du`aa:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوْذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

Allaahummaa Innee As'aluka Ridhaaka wal-Jannah, wa A`oodhu Bika min Ghadhabika wan-Naar.

Tawaaf:

If there is no danger of missing the Fardh Salaat, or Jamaa`at, or Sunnat-e-Mu'akkadah, then in that case, begin the Tawaaf. The method of doing so is as follows:

First, make the niyyat for Tawaaf: "O Allaah, I intend to perform seven circuits of Tawaaf of `Umrah for Your Pleasure. O Allaah, make it easy for me and accept it from me."

Men will now do idhtibaa`, which means to open up the right shoulder. Now head towards the Baytullaah, and stand in such a way that you are now in line with the Hajar-e-Aswad and the green tube light (in the Haram which indicates where Tawaaf begins from). Meaning, you are facing Hajar-e-Aswad and your back is facing the green tube light. From here, do the following three things:

1) Raise the hands up to ear level and recite this Du`aa:

بِسْمِ اللهِ اَللّٰهُ أَكْبَرُ وَلِلهِ الْحَمْدُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِ اللهِ, اَللّٰهُمَّ إِيْمَاناً بِكَ وَتَصْدِيْقاً بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعاً لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

Bismillaahi Allaahu Akbar Walillaahil Hamd, was-Salaatu was-Salaamu `alaa Rasoolillaah. Allaahumma Eemaanan Bika wa Tasdeeqan bi-Kitaabika wa-Wafaa'an bi-`Ahdika Wattibaa`an li-Sunnati Nabiyyika Muhammadin `Alayhis Salaatu was-Salaam.

"In the Name of Allaah - Allaah is the Greatest, and all praise belongs only to Allaah. Peace and salutations be upon Rasoolullaah. O Allaah, (I am here) out of Imaan in You, testifying to the truthfulness of Your Kitaab, fulfilling Your Covenant, following Your Nabi Muhammad صلى الله عليه وسلم."

2) Thereafter, let the hands drop and do istilaam. The method of doing that is to indicate towards the Ka`bah using the palms, or to touch the Hajar-e-Aswad, and recite:

بِسْمِ اللهِ اللهُ أَكْبَرُ

Bismillaahi Allaahu Akbar.

"In the Name of Allaah. Allaah is the Greatest."

Then kiss the Hajar-e-Aswad (or if doing istilaam, kiss the hands and then gesture the Hajar-e-Aswad).

Thereafter, begin the Tawaaf. Rotate until your left shoulder is facing the Hajar-e-Aswad.

During Tawaaf, keep your gaze ahead of you. It is not permitted to look at the Baytullaah whilst performing Tawaaf.

After completing each circuit of Tawaaf, do istilaam once again. Do not move forward whilst doing istilaam. Rather, stay in one spot whilst doing istilaam, and then carry on. Once again, when performing Tawaaf your left shoulder should be facing the Baytullaah (i.e. Tawaaf is performed in a counter-clockwise method). In this manner, perform all seven circuits of Tawaaf.

In the first three circuits of Tawaaf, do raml. Raml is to march, like a soldier, putting the feet down firmly. However, avoid running or jumping.

Whilst performing Tawaaf, recite:

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

Sub-haanallaah, Wal-Hamdulillaah, wa Laa Ilaaha Illallaah, Wallaahu Akbar.

During each circuit of the Tawaaf, when you go pass Rukn-e-Yamaani, touch it with either both your hands or with your right hand. It is not to be kissed, however. When reaching Rukn-e-Yamaani, recite this Du`aa:

اللهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ الدُّنْيَا وَالْآخِرَةِ

Allaahumma Innee As'alukal `Afwa wal-`Aafiyata fid-Dunyaa wal-Aakhirah.

"O Allaah, I ask You for Your Pardon, and for `aafiyah (all forms of safety) in this Dunyaa and in the Aakhirah."

When you reach the spot between Rukn-e-Yamaani and the Hajar-e-Aswad, recite this Du`aa:

رَبَّنَا آتِنَا فِيْ الدُنْيَا حَسَنَةً وَّفِيْ الآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَارِ

Rabbanaa Aatinaa fid-Dunyaa Hasanataw wa fil-Aakhirati Hasanataw wa Qinaa `Adhaaban Naar.

"O Allaah, grant us the goodness of this Dunyaa, the goodness of the Aakhirah and save us from the `Adhaab of the Fire."

Note: When commencing Tawaaf from the Hajar-e-Aswad, the first corner of the Ka`bah that you will pass wil be the south-west corner known as Rukn-e-Yamaani. Sometimes, perfume is applied to it. Hence, if there is perfume applied to it, or the crowd is very thick, then do not touch it, but rather, just continue past it. If, however, it hasn't been perfumed and the crowd is not too thick, then you should touch it.

Some Masaa'il:

- The Talbiyah of `Umrah ends the moment you've done istilaam of the Hajar-e-Aswad. The Talbiyah of Hajj ends at the time of Rami on the 10th of Dhu-l Hijjah.

- Idhtibaa` is done through all seven circuits of Tawaaf-e-Qudoom. However, once this Tawaaf is done, the right shoulder is to be covered once again, because it is not Sunnah to have the shoulder uncovered at any time other than idhtibaa` in Tawaaf-e-Qudoom.

- After Tawaaf, go to the Multazam, cling fast to it and make Du`aa in earnest. However, if the crowd is too thick to do so, then stand a bit of a distance away and make Du`aa.

- Thereafter, go to the Maqaam-e-Ibraaheem and perform two Rak`ats Waajib-ut-Tawaaf, in such a manner that Maqaam-e-Ibraaheem is between you and the Baytullaah. In the first Rak`ah, recite Soorah al-Kaafiroon and in the second Rak`ah, recite Soorah al-Ikhlaas. To do this is preferable. After this Salaah, make Du`aa once again.

- **Note:** If the crowd is too thick and it is too difficult to get to perform Salaah by the Maqaam-e-Ibraaheem, then perform the two Rak`ats Waajib-ut-Tawaaf anywhere in the Haram Shareef where you are able to do so. After this, drink from the water of Zam-Zam, and also pour a bit of it on the body. When drinking Zam-Zam, recite this Du`aa:

اللهُمَّ إِنِّيْ أَسْأَلُكَ رِزْقاً وَّاسِعاً وَّعِلْماً نَّافِعاً وَّشِفَاءً مِّنْ كُلِّ دَاءٍ

Allaahumma Innee As'aluka Rizqaw Waasi`aa, wa `Ilman Naafi`aa, wa Shifaa'am min Kulli Daa'.

<u>The Method of Performing Sa`i:</u>

Now, do istilaam of the Baytullaah, and thereafter go to Safaa from Baab-us-Safaa. Here, face the Baytullaah and make the niyyat for Sa`i: "O Allaah, I am performing Sa`i for Your Pleasure. Make it easy for me and accept it from me."

Raise the hands like when making Du`aa, and recite "Allaahu Akbar" three times and "Laa Ilaaha Illallaah" three times. Thereafter, recite Durood Shareef, and then make Du`aa for yourself and for all of the Muslims. Then, from here, start walking towards Marwah at a medium pace, without running.

When you reach al-Meelayn al-Akhdharayn, men will begin to jog, and at this time the following Du`aa is to be recited:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

Rabbighfir War-ham wa Tajaawaz `ammaa Ta`lam, Innaka Antal A`azzul Akram.

"O my Rabb, forgive (me), have mercy upon (me), and pardon that which You know. Indeed, You are Most Mighty, Most Noble."

Then, when you reach Marwah, face the Baytullaah, and recite the same Dhikr and Du`aas that you did on Safaa. When at Marwah, stand in such a place where you will not be causing takleef (harm; inconvenience; annoyance) to others.

When you reach Marwah from Safaa, you have now completed one circuit. You must now complete another six. When you now go back to Safaa, you will have completed the second circuit. When you again go from there back to Marwah, you will have completed the third circuit, and so on and so forth, until all seven have been completed. You will end on Marwah, as that will be the seventh.

After completing your Sa`i, perform two Rak`ats in Masjid-ul-Haraam. It is mustahabb to do this after Sa`i.

Shave or Trim the Hair:

After completing Sa`i, you must now either shave your hair or trim it. Shaving means you will remove all of the hair of the head, whereas in trimming, if you have long hair, you will cut that amount of hair which is equal to a fingertip. Halq (shaving) is better, but qasr / taqseer (trimming) is permissible. For women, their hair will be gathered, and the hair equal to one fingertip will be trimmed. There is no halq (shaving) for women.

Some Masaa'il:

1. The minimum amount of hair to trim when doing taqseer / qasr is a fingertip's amount from a quarter of the hair of the head. If anyone trims less than this, it will be invalid and he will not have exited from ihraam. (Once again, men should do halq instead.)

2. Some people simply take a scissors and trim a little bit of the hair from the head here and there, in such a manner that there is no conviction that a fingertip's worth from a quarter of the hair of the head has actually been cut. They then think that they have now exited from ihraam, whereas that is absolutely not the case. Thus, if after doing this a person then removes the ihraam and wears stitched garments, and he wears it for a full day or a full night, or even longer, then a Damm (sacrifice) is binding upon him. Therefore, people must exercise great caution in this regard.

Congratulations! Your `Umrah is Complete!

Your `Umrah is now complete. You should now exit ihraam, and the regulations of ihraam no long apply to you. Make shukr to Allaah Ta`aalaa that He has granted you the tawfeeq (ability) to have carried out this `Umrah. Spend time in `Ibaadaat in the days that remain before the days of Hajj commence. Spend this time in Tilaawat, Adhkaar, Durood Shareef, Nawaafil, Tawaaf, additional `Umrahs (if you want), Sadaqah, and other good deeds.

For Those Performing Hajj-e-Qiraan:

Any person who is performing Hajj-e-Qiraan will perform his `Umrah as was described above, with the raml, idhtibaa`, etc., performing Salaah behind Maqaam-e-Ibraaheem, doing Sa`i between Safaa and Marwah, etc. However, the difference is that this person will not do halq (shaving) or taqseer (trimming) after completing their Sa`i. They will not come out of ihraam. They will have to remain in ihraam all the way through until they have completed their Hajj. For a Qaarin (one performing Hajj-e-Qiraan), they will have to have performed two Tawaafs and two Sa`is. One is the Tawaaf and Sa`i of `Umrah, and the other is the Tawaaf-e-Qudoom along with its Sa`i. Then, on the 8th of Dhu-l Hijjah the Qaarin will go to Mina and thereafter carry out the Arkaan (pillars) of Hajj, but they will not perform Sa`i again because they have already done a second Sa`i when they did their Tawaaf-e-Qudoom. And this is best: that the Sa`i is done after Tawaaf-e-Qudoom (for a Qaarin).

For Those Performing Hajj-e-Ifraad:

A person performing Hajj-e-Ifraad, after reaching Makkah, will perform Tawaaf-e-Qudoom without raml or idhtibaa`. It is permissible for him to perform Sa`i after his Tawaaf-e-Qudoom, but it's better for him to delay it until he performs it after Tawaaf-e-Ziyaarat. He will remain in the state of ihraam, performing Nafl Tawaafs if he wants to, until the days of Hajj arrive. In these Nafl Tawaafs, there will be no idhtibaa`, no raml, and no two Rak`ats Waajib-ut-Tawaaf, and there will not be istilaam either. Then, when the Days of Hajj arrive, he will carry out the Hajj with this very same ihraam.

Method of Performing Hajj:

Hajj is five days: from the 8th of Dhu-l Hijjah to the 12th of Dhu-l Hijjah. On the 7th of Dhu-l Hijjah, the person completes his preparations for the ihraam of Hajj, such as clipping the tails, shaving the moustache, removing unnecessary hair and performing ghusl. On the 8th, you will travel to Mina and stay there for five days. You will need to bring with the following items:

- miswaak
- a mat or carpet
- pair of shoes
- musalla (Salaat mat)
- a bottle for water
- a spare ihraam
- an umbrella
- Qurbani coupon
- an inflatable pillow
- a warm blanket
- biscuits
- essential utensils

- medicine for colds, cough, etc.
- phone charger or power bank

Keep all of these things in one bag which you keep with you, and leave the rest of your goods at your place of residence in Makkah Mukarramah.

We will now explain the actions of Hajj on a day-by-day basis.

First Day of Hajj - 8th Dhu-l Hijjah:

Enter the ihraam for Hajj the same way as you entered the ihraam for `Umrah. If possible, go to the Haram Shareef. It is mustahabb to first perform Tawaaf and thereafter perform two Rak`ats Nafl ihraam. However, if you are not able to perform Tawaaf at that time, then make the niyyat for ihraam and perform two Rak`ats Nafl ihraam. If it is in the Makrooh time, the Nafl Salaah will not be performed, but instead, one will begin reciting the Talbiyah.

If it is not possible to go to the Haram Shareef, then don your Ihraam at your place of residence.

Make the niyyat for Hajj: "O Allaah, I intend to perform Hajj for Your Pleasure. Make it easy for me and accept it from me."

Thereafter, recite the Talbiyah three times in an audible voice:

**لَبَّيْكَ اللهُمَّ لبَّيْكَ, لبَّيْكَ لَا شَرِيْكَ لَكَ لبَّيْكَ, إِنَّ الْحَمْدَ وَالنِعْمَةَ لَكَ
وَالْمُلْكَ لَا شَرِيْكَ لَكَ**

Labbaykallaahumma Labbayk, Labbayka laa Shareeka Laka Labbayk, Innal Hamda wan-Ni`mata Laka wal-Mulk, Laa Shareeka Lak.

"I am present, at Your service, O Allaah! I am present, at Your service! There is no partner to You! I am present and have responded to Your Call! Indeed, all praise, all bounty, all sovereignty and kingship belong to You Alone! There is no partner unto You!"

You are now in ihraam and the regulations of ihraam now apply to you.

Note: If you are performing Hajj-e-Ifraad or Hajj-e-Qiraan, then you will not enter a new ihraam; rather, you will stay in the same ihraam you had entered into from the beginning. You will perform Hajj with the same ihraam.

After sunrise, go to Mina. Whether standing, walking, sitting, lying down, meeting other Haajis or after the Fardh Salaats, continue reciting the Talbiyah in abundance. Men will recite the Talbiyah in an audible voice whereas women will recite the Talbiyah silently. When reciting the Talbiyah, recite it thrice. Also, make the following Du`aa:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوْذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

Allaahummaa Innee As'aluka Ridhaaka wal-Jannah, wa A`oodhu Bika min Ghadhabika wan-Naar.

It is Masnoon to perform five Salaats at Mina: Zhuhr, `Asr, Maghrib and `Ishaa of the 8th of Dhu-l Hijjah, and Fajr of the 9th of Dhu-l Hijjah.

Second Day of Hajj - 9th Dhu-l Hijjah:

Perform Fajr Salaah in Mina. After that, recite the Takbeer-e-Tashreeq:

اللهُ أَكْبَرُ اللهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ اللهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Allaahu Akbar Allaahu Akbar, Laa Ilaaha Illallaahu Wallaahu Akbar, Allaahu Akbar wa Lillaahil Hamd.

Recite the Talbiyah.

After having breakfast, etc., prepare to go to `Arafaat. Take with you whatever items will be necessary, and thereafter, proceed to `Arafaat with calmness and tranquility. Along the way, recite the Adhkaar mentioned earlier, Durood Shareef, Talbiyah, Du`aas, etc. Do so in abundance.

Try to reach `Arafaat before Zawaal. Once you reach there, have something to eat, rest a a while, and thereafter perform wudhoo or ghusl, though performing ghusl is better.

The time of Wuqoof-e-`Arafah (The Standing at `Arafah) begins after Zawaal. Therefore, begin your Wuqoof after Zawaal. Keep your attention on Allaah Ta`aalaa. Till the evening, continue reciting the Talbiyah, istighfaar, the fourth Kalimah, and making Du`aa in earnest. To peform Wuqoof standing is mustahabb, though to perform it sitting is permissible.

Zhuhr and `Asr will be performed on the Plains of `Arafaat. For this reason, perform Zhuhr when the time of Zhuhr comes in and perform `Asr when the time of `Asr comes in, both of them with Adhaan, Iqaamah and Jamaa`ah. Do this in your tents.

An Important Mas'alah:

To perform Salaah behind the Imaam at Masjid-e-Namirah in `Arafaat is permissible subject to a few conditions: 1) This Imaam must be the "Imaam-ul-Muslimeen" or his deputy, 2) Both Salaats must be performed in the time of Zhuhr. If the time of Zhuhr has passed and the time of `Asr has entered, then it will not be correct. 3) Another condition is that if the Imaam is a Muqeem, then perform the full (four Rak`ats) behind him, and if he is a Musaafir, then perform Qasr behind him. However, what generally happens is that this Imaan, even though he is a Muqeem, he performs Qasr Salaah, and according to the majority of the Fuqahaa this is invalid. For this reason, if you know with certainty that the Imaam is a Musaafir, and he will be eprforming Qasr, then for the Ahnaaf, performing Salaah behind him will be valid. However, if this is not certain, or if you are aware that he is a Muqeem and yet he will be performing Qasr Salaah, then in this came it is binding upon the Ahnaaf to perform the Salaats in their tents: Zhuhr Salaah in the time of Zhuhr and `Asr Salaah in the time of `Asr. The reason for this is that it is not easy for the "Imaam-ul-Muslimeen" to perform the Salaats in the tents; thus, Zhuhr and `Asr should each be performed in their own times, by the Muslims, in their tents.

After sunset on the Plains of `Arafaat, then, without performing Maghrib, proceed to Muzdalifah. Along the way, recite Dhikrullaah, Durood Shareef, the Talbiyah, etc., in abundance. When you reach Muzdalifah, perform both Maghrib and `Ishaa together, in this manner that, in the time of `Ishaa, with just one Adhaan and one Iqaamat, you will first perform the three Fardh of Maghrib. Thereafter, you will immediately perform the four Fardh of `Ishaa. Thereafter, you will first perform the Sunnats of Maghrib and after that you will perform the two Rak`ats Sunnat of `Ishaa. Finally, you will perform the three Rak`ats Witr.

Some Masaa'il:

1. To leave `Arafaat before Maghrib is not permissible. If a person leaves the Plains of `Arafaat before sunset and does not return, then a Damm will become binding upon him. However, if he returns again before sunset, then the Damm will fall away.

2. It is Waajib to perform both Maghrib and `Ishaa together (al-Jam` baynas Salaatayn) in Muzdalifah. However, it is not a condition to do so in Jamaa`ah; it is a Sunnat-e-Mu'akkadah (to perform both together in Jamaa`ah). If there are a group of people, they will

perform it in a Jamaa`ah, but if there is only one person he will perform it alone.

3. If, after a person performs the Faraa'idh of Maghrib, he then performs the Sunnats of Maghrib as well, then he will have to make another Iqaamat for `Ishaa. Adhaan won't have to be performed again, though.

4. Wuqoof-e-`Arafah is Fardh and a Rukn (pillar) of Hajj.

Spend the night at Muzdalifah. Recite abundant Dhikr, Adhkaar, Durood Shareef, Tawbah, Istighfaar, Talbiyah and Du`aas. Also take a bit of rest.

In Muzadalifah, collect 70 stones and keep them in a pouch or plastic bottle. The stones should be small enough to be kept between the thumb and index finger.

Third Day of Hajj - 10th Dhu-l Hijjah:

On the 10th of Dhu-l Hijjah, after Subh Saadiq, the Adhaan should be made whilst it is still dark. Perform the two Rak`ats Sunnah of Fajr, and thereafter perform the Fardh in Jamaa`ah. After Salaah, stand and face the Qiblah, and recite the Tasbeeh-e-Faatimi, Laa Ilaaha Illallaah, the fourth Kalimah and the Talbiyah. Also, raise the hands and make Du`aa for yourself, for your family, for your parents, for your friend and loved ones, for the Muslim Ummah at large as well as for your country. Continue doing so until the light of dawn has spread out over the horizon and the sky has become bright. This is known as Wuqoof-e-Muzdalifah.

Some Masaa'il:

1. Wuqoof-e-Muzdalifah is Waajib, and its time is from Subh Saadiq until sunrise. However, it is a Sunnat-e-Mu'akkadah to continue doing so until the sky has become bright.

2. To omit Wuqoof-e-Muzdalifah without a valid reason necessitates a Damm.

3. After doing Wuqoof-e-Muzdalifah, head towards Mina whilst continuing to recite Adhkaar, Talbiyah, etc., in abundance. Once you reach Mina, it will be your new place of residence until the end of Hajj so leave your belongings at your place of residence in Mina.

4. You will spend three days in Mina: the 10th of Dhu-l Hijjah, the 11th of Dhu-l Hijjah and the 12th of Dhu-l Hijjah. If you wish to perform

additional Nafl Tawaafs, then on any of these days you may make a trip to Makkah Mukarramah and perform those extra Tawaafs.

When you reach Mina, there are three things you must do, and these three things must be done in tarteeb (in order):

The First Work: Rami of Jamaratul `Aqabah.

Go to the Jamaraat and only pelt (do rami of) Jamaratul `Aqabah. It is to be pelted with seven stones. The way of doing so is this, that you stand at a distance of approximately five handspans away, and before throwing each stone you recite: Bismillaahu Wallaahu Akbar, and you pelt the Jamarah in such a way that the stone will fall inside the pot. It is necessary that the stone falls at the root of the pillar or in its surrounding (the pot surrounding the pillar). When pelting, it is best to recite this Du`aa:

رَغْماً لِلشَيْطَانِ وَحِزْبِهِ, اللهُمَّ اجْعَلْهُ حَجّاً مَبْرُوْراً وَسَعْياً مَشْكُوْراً وَذَنْباً مَغْفُوْراً

Raghman lish-Shaytaani wa Hizbih. Allaahummaj`alhu Hajjan Mabrooraa, wa Sa`yan Mashkooraa, wa Dhamban Maghfooraa.

"In spite of Shaytaan and his army. O Allaah, let this be a Hajj Mabroor (accepted Hajj), a striving that is accepted and rewarded, and a means of forgiveness of (my) sins."

Some Masaa'il:

1. The rami today (10th of Dhu-l Hijjah), its Masnoon time is from after sunrise until Zawaal. From Zawaal until sunset is a permissible time for rami. There is no karaahat (reprehensibility) in doing rami during this time. Thereafter, to do rami from after sunset until Subh Saadiq of the 11th of Dhu-l Hijjah is valid, but Makrooh. For women and those who are old or sickly, though, it is not Makrooh for them to do rami at this time (because it is easier for them).

2. The moment you have done rami of Jamaratul `Aqabah on this day, the recitation of Talbiyah comes to an end.

3. On this day of rami (10th of Dhu-l Hijjah), it is not Masnoon to wait there and make Du`aa. Rather, you are to do the rami and then return.

The Second Work: Qurbaani.

After rami, the second thing that you have to do is Qurbaani. For those doing Hajj-e-Qiraan or Hajj-e-Tamattu`, this Qurbaani is Waajib. For those doing Hajj-e-Ifraad, this Qurbaani is Mustahabb, not Waajib.

Some Masaa'il:

1. Qurbaani is three days: 10th of Dhu-l Hijjah, 11th of Dhu-l Hijjah and the 12th of Dhu-l Hijjah. However, it is best to do the Qurbaani on the first day, whereas it is permissible to do it on the second or third day.

2. It is necessary that those performing Hajj-e-Qiraan or Hajj-e-Tamattu` do not exit from Ihraam until Qurbaani has been done. If they are only going to be doing Qurbaani on the second day or on the third day, then they must continue to remain in Ihraam until that time and carry out the Qurbaani.

3. It is best to carry out the Qurbaani yourself. However, if you get some other person, or bank, or organisation to do it on your behalf, then that is permissible. If a bank or organisation is doing the Qurbaani on your behalf, then, until they let you know that the Qurbaani has been completed, it is not permissible for you to do halq or taqseer / qasr and exit from ihraam.

4. The same conditions that exist regarding an animal for slaughtering on Eid-ul-Ad-haa, those same conditions exist regarding the animal necessary for the Qurbaani of Hajj.

5. Those people who are rich and who are a Muqeem during the days of Hajj, for them it is Waajib that they perform the Qurbaani of Eid-ul-Ad-haa as well.

6. For those doing Hajj-e-Qiraan or Hajj-e-Tamattu`, it is necessary that the the slaghtering be done in the Haram. As for the Qurbaani of Eid-ul-Ad-haa, then it can be done within the Haram or outside of the Haram, as both are permissible. It can even be done in your country.

The Third Work: Halq or Taqseer

The third thing to do is halq (shaving the head) or taqseer / qasr (trimming the hair). Halq and taqseer was explained earlier in the sections dealing with `Umrah.

Some Masaa'il:

1. It is Sunnah to do the halq or taqseer in Mina, but it is permissible to have it done anywhere in the precincts of the Haram. However, if one has it done outside of the precincts of the Haram, then a Damm will become binding upon the person.

2. The above-mentioned three actions, i.e. Rami, Qurbaani and Halq/Taqseer must be done in order; this (tarteeb) is Waajib. If a person does not do it in this order, as, for example, a person does qurbaani before rami, or does halq / taqseer before qurbaani, or does halq / taqseer before rami, etc., then in all such situations, a Damm will become binding upon the person.

3. After completing these three actions, the Haaji now exits from ihraam. The regulations of the ihraam no longer apply to him (and he changes back into his regular clothes). However, having relations with him wife or hugging / kissing her is still not permissible until he has performed Tawaaf-e-Ziyaarat. Only after performing Tawaaf-e-Ziyaarat (also known as Tawaaf-ul-Ifaadhah) does his wife once again become Halaal for him.

The Most Important Pillar of Hajj: Tawaaf-e-Ziyaarat

Performing Tawaaf-e-Ziyaarat is Fardh and it is a Rukn (pillar) of Hajj. It is Sunnat to do Tawaaf-e-Ziyaarat on the 10th of Dhu-l Hijjah after having done the rami, qurbaani and halq/taqseer. However, if a person does it on the 11th of 12th, then that is permissible as well.

Change into your regular clothes after exiting ihraam, head to Makkah Mukarramah and perform the Tawaaf-e-Ziyaarat. Thereafter, return to Mina and spend the night there.

Some Masaa'il:

1. There are four things to do on the 10th of Dhu-l Hijjah: 1) Rami, 2) Qurbaani, 3) Halq/Taqseer, 4) Tawaaf-e-Ziyaarat.

2. Tarteeb (doing it in order) is Waajib in the first three, which is rami, qurbaani and halq/taqseer. However, tarteeb between the first three and between the fourth and last one, which is Tawaaf-e-Ziyaarat, is Mustahabb, not Waajib. Tawaaf-e-Ziyaarat is done the same as was explained in the section on the Tawaaf of `Umrah (that is, there is no raml or idhtibaa` in Tawaaf-e-Ziyaarat). After Tawaaf-e-Ziyaarat, do Sa`i. However, if you are performing Hajj-e-Ifraad or Hajj-e-Qiraan, and thus, you performed Sa`i after Tawaaf-e-Qudoom, or if you are performing Tawaaf-e-Tamattu` and on the 8th of Dhu-l Hijjah, after entering into ihraam, you had gone to the Ka`bah instead of going to

Mina, and there you had performed a Nafl Tawaaf followed up by Sa`i, then in that case, after performing Tawaaf-e-Ziyaarat today (the 10th of Dhu-l Hijjah), there is no need for you to perform Sa`i, but rather, the Tawaaf-e-Ziyaarat alone will be sufficient.

3. After Tawaaf-e-Ziyaarat, all of the remaining prohibitions of ihraam fall away and your wife is now Halaal for you.

4. If a person performs Tawaaf-e-Ziyaarat after sunset on the 12th of Dhu-l Hijjah and had not done it before then, then a Damm is binding upon him.

5. If is Haraam for a woman to perform Tawaaf-e-Ziyaarat in the state of haidh. Rather, she must wait until she is clean, perform ghusl, and thereafter do the Tawaaf-e-Ziyaarat and Sa`i. If, as a result of this, she is not able to do it even on the 12th of Dhu-l Hijjah, but has to do it after that, then there is no harm in that and no Damm is Waajib.

Fourth Day of Hajj - 11th Dhu-l Hijjah:

Today, you will be pelting all three Jamaraat: Jamaratul Oolaa, Jamaratul Wustaa and Jamaratul `Aqabah. Each one is pelted 7 times, thus you are to take 21 pebbles with you. As a precaution, take a few exta pebbles with you (in case you lose any).

The method of rami has already been explained earlier. Refer to it a second time.

After pelting Jamaratul Oolaa, face the Qiblah, raise the hands and make Du`aa. Thereafter, pelt Jamaratul Wustaa, and once again face the Qiblah, raise the hands and make Du`aa. Thereafter, pelt Jamaratul `Aqabah. However, after pelting Jamaratul `Aqabah, do not stay and make Du`aa; rather, do the rami and then return to your place of residence (in Mina). Spend the remainder of the time in Tilaawat, Dhikr, Du`aa, etc., and avoid futility.

Some Masaa'il:

1. Today's rami begins after Zawaal. From the time of Zawaal until sunset is the Mustahabb time for rami on this day. However, if the crowd is too thick and it is too difficult to do it during this time, then it is permissible - without being Makrooh - to do the rami after Maghrib or `Ishaa. If you do not have a valid reason, though, then to delay the rami after sunset until Subh Saadiq of the 12th is Makrooh.

2. On this day (11th of Dhu-l Hijjah), it is not permissible to do rami before Zawaal, because the time of rami on the 11th does not start prior to Zawaal. If a person had mistakenly done the rami before Zawaal, then, after Zawaal it is Waajib that they do rami again, otherwise a Damm becomes binding upon the person.

Fifth Day of Hajj - 12th Dhu-l Hijjah:

On this day as well, you will pelt all three Jamaraat. It is done in the same manner and in the same time as on the 11th of Dhu-l Hijjah.

Some Masaa'il:

1. Before sunset, the person wishes to go from Mina to Makkah. This is permissible. If the person is still in Mina at sunset, however, then to now go to Makkah is permissible but Makrooh. However, no Damm will be binding on the person. If at Subh Saadiq of the 13th of Dhu-l Hijjah you are still in Mina, then to leave is not permissible; instead, it is now Waajib on you to do rami on the 13th, otherwise a Damm will become binding upon you.

2. On the 13th of Dhu-l Hijjah, rami is done after Zawaal. However, if a person does the rami in the time between Subh Saadiq and Zawaal, then it is valid but Makrooh.

Congratulations, Your Hajj is Complete!

Hajj is now complete. Make abundant Shukr to Allaah Ta`aalaa for having granted you the ability to perform this Hajj.

Whatever days you will still be spending in Makkah Mukarramah, engage in extra `Ibaadaat, such as Tilaawat, Adhkaar, Durood Shareef, Nawaafil, extra Tawaafs, extra `Umrahs, Sadaqah and other good deeds. Be happy for this opportunity and take advantage of it.

Hereunder follow some important Masaa'il pertaining to Hajj and `Umrah:

Masaa'il Pertaining to Tawaaf:

1. Whilst performing Tawaaf, keep your gaze ahead of you. Other than doing istilaam, etc., your face and chest should not face the Baytullaah. It is not permissible.

2. A person performing Tawaaf who engages in Salaah, he can continue on with his Tawaaf (after Salaah) from his place of Sajdah.

3. During Tawaaf-e-Ziyaarat, if you have doubt regarding the amount of circuits done, then re-perform the Tawaaf. Do not act on what you assume (i.e. on the number you assume you have performed. Instead, if you are not sure, re-perform the Tawaaf.) This rule applies to a Waajib Tawaaf. Yes, if you are performing other Tawaafs, then, if you have doubt regarding the number of shawts (circuits) completed, then you can act according to what you assume to be most likely the correct number.

4. It is best to engage in those Adhkaar that have been mentioned whilst doing Tawaaf. There is scope - during Tawaaf - for permissible talk, but it is best to avoid it. It is Makrooh to eat during Tawaaf, but it is permissible to drink.

5. If you are performing Tawaaf and have to move away in order to join a Janaazah Salaah, or a Fardh Salaah, or to renew your wudhoo, then in this case, it is permissible to go, do what you need to do, and when you are complete, return to the place you had stopped (in the Tawaaf) and carry on from there. However, to start the Tawaaf over again is preferable if you have done less than four shawts (circuits).

6. To perform Tawaaf-e-Ziyaarat in a state of janaabat, haidh or nifaas is a major sin. In this case, a camel or cow - free from defects - must be slaughtered. This is Waajib. In addition to that, the person must do tawbah and istighfaar.

7. If a person performs Tawaaf-e-Qudoom, Tawaaf-e-Widaa` or any Nafl Tawaaf in the state of janaabat, haidh or nifaas, then it will be Waajib to slaughter a goat and to do tawbah and istighfaar.

8. If a person performs Tawaaf-e-Ziyaarat without wudhoo, it will be Waajib to slaughter a goat and do tawbah and istighfaar.

9. However, in all of the above mentioned scenarios, if the person does Qadhaa of that Tawaaf whilst in a state of purity, then the obligation of slaughtering the animal will fall away.

10. If a person performs Tawaaf without wudhoo, then to re-perform it is Mustahabb. If a person performs Tawaaf in a state of janaabat, haidh or nifaas, then to re-perform the Tawaaf will be Waajib.

11. In the Tawaaf of `Umrah, if a person performed even one shawt (circuit) without wudhoo, then a Damm becomes binding upon that

person. However, if they do Qadhaa of that Tawaaf in a state of purity, then the Damm falls away.

Masaa'il Pertaining to Raml and Idhtibaa`:

1. Raml and Idhtibaa` is Sunnat in that Tawaaf which is followed up by Sa`i and which is not Nafl. If it is a Nafl Tawaaf, then it is not Sunnat to do raml or idhtibaa` even if you are going to do Sa`i after it.

2. A person performing `Umrah will do raml and idhtibaa` in his Tawaaf.

3. Whoever is performing Tawaaf-e-Qudoom (i.e. a Mufrid or Qaarin) he will do raml and idhtibaa`, because he will be doing Sa`i after it.

If the Haaji will be doing Sa`i after Tawaaf-e-Ziyaarat, then he will do raml. On account of the fact that generally, a person will be performing Tawaaf-e-Ziyaarat wearing their normal clothes, there is no idhtibaa`. However, if the person had not removed their ihraam clothes, then they will do idhtibaa` in Tawaaf-e-Ziyaarat.

If a person is performing Tawaaf and was supposed to do raml, but they forgot to do raml in either one or all three of the first three shawts (circuits), then they will not do raml in any of the other shawts either because it is not Sunnat to do raml in those shawts (i.e. raml is only for the first three shawts, so if it is forgotten in the first three it cannot be made up in the remaining four).

Masaa'il Pertaining to Sa`i:

1. If a person is performing Sa`i and then becomes confused regarding how many circuits he has done, then he will act on the lesser number. For example, he is unsure whether he has performed four or six; he will take it that he has only done four (because there is certitude that he had done four but there is doubt that he performed six, so certitude will always overpower doubt) and so he complete the remaining circuits accordingly (since he only did four, he still needs to do another three).

2. The Sa`i of Hajj for a Mutamatti`: There is no Tawaaf-e-Qudoom for one doing Hajj-e-Tamattu`. For this reason, if after entering into ihraam for Hajj he had done a Nafl Tawaaf, he can do a Sa`i after that Nafl Tawaaf. For example, a Mutamatti` entered into ihraam for Hajj, and before going to Mina he first performed a Nafl Tawaaf and thereafter he performed a Sa`i: this is permissible. However, it is best for him to instead do the Sa`i after having done Tawaaf-e-Ziyaarat.

3. If a person does not do Sa`i after Tawaaf-e-Ziyaarat, then he will have to do it after Tawaaf-e-Sadr (A.K.A. Tawaaf-ul-Widaa`).

4. During Sa`i, it is permissible to pause it to attend a Janaazah Salaat, Fardh Salaah, or to renew your wudhoo. Once you return, you will simply continue from where you left off and complete the Sa`i.

5. During Sa`i, it is permissible to eat and drink, though it is better not to do so.

Masaa'il Pertaining to Rami:

- It is binding upon both men and women to do the rami themselves. If they get someone else to do rami on their behalf, without a valid Shar`i reason, then this will not be permissible. It is permissible for three categories of people to appoint someone to do rami on their behalf, and they are:

1. A sick person who sits and performs Salaah and is unable to perform it standing.
2. A person who on account of illness is unable to go to the Jamaraat and it is also not easy to get a conveyance for him.
3. A person who is able to go to the Jamaraat on a conveyance, but doing so has the risk of worsening his illness.

- For these three categories of people, it is necessary that they inform someone to do the rami on their behalf. What this means is that, if someone else, such as a friend, or husband, or mahram, does the rami out of their own on behalf of one of these three categories of people, without having been told to do so, then in the Sharee`ah this rami will not be regarded.

- If, on the 10th of Dhu-l Hijjah, a person does not do rami neither in the day nor in the night (on the 10th it's only rami of Jamaratul `Aqabah), but he delays it under Subh Saadiq of the 11th, then in this case he will have to do Qadhaa of that rami and along with that, a Damm will be binding upon him. This rule applies to all the days of rami, that if you do not do the rami in the day nor in that night, then a Qadhaa and Damm becomes binding upon you.

- The rami of the 10th, 11th and 12th of Dhu-l Hijjah, if any of them are left out, Qadhaa of it can be done until sunset on the 13th of Dhu-l Hijjah. Thereafter, Qadhaa can't be done. However, if staying in Mina on the 13th of Dhu-l Hijjah, then there is no specific time for the Qadhaa. When you want to do the Qadhaa, you can do it at that time.

- If a person did not do rami on all three days, or did not do rami on one of the three days, or if a person omitted pelting one of the three Jamaraat on any one of the three days, then in all of these situations one Damm will become binding upon him, though the sin will be proportionate to the crime.

Performing the Complete Salaah or Qasr on Hajj:

1. If a person is planning on staying in a specific place for 15 days or more, then he becomes a Muqeem and he will have to perform the complete Salaah (not Qasr Salaah). If he plans on staying in that place for less than 15 days, then he will perform Qasr Salaah.

2. Due to the fact that the Hujjaaj during their journey will be going from one place to another, i.e. Makkah Mukarramah to the other Muqaddasah places such as Mina, Muzdalifah, `Arafaat, and they will be in these places, for this reason it became necessary that a verification be done that, is there ittisaal (continuity) or not (i.e. will they be counted as being on safar, or will it be that, because they're staying in Makkah and these surrounding places for a period of 15 days, can they be counted as being Muqeems instead)?

3. For this reason, in the year 1420 A.H. and then again in 1424 A.H., senior `Ulamaa-e-Kiraam or respected Muftiyaan did an observation and also consulted with the `Ulamaa living in those areas, and thus this matter came forward that the population of Makkah Mukarramah now exceeds that of Mina, and Mina has now been made an area of Makkah Mukarramah. In the same way, in conformity with the observation done in 1424 A.H., Muzdalifah is also connected to the residents of Makkah via `Azeeziyah. Therefore, with regards to performing Qasr Salaah or Itmaam Salaah (the complete Salaah), the ruling of Muzdalifah is the same as that of Makkah Mukarramah and Mina. Thus, with regards to Qasr Salaah and Itmaam Salaah, the ruling now is that the respected Hujjaaj who will be coming to Makkah Mukarramah from their hometowns or from Madeenah Munawwarah, and after arrival will be staying in Mina and Muzdalifah and thereafter will be staying for a while longer in Makkah Mukarramah until the time for the return flight - if the length of time they will be staying (in Makkah, Mina, Muzdalifah, back to Makkah for a few more days) is equal to 15 days, then in this case they will be regarded as being Muqeem and thus they will have to perform the complete Salaah and not Qasr Salaah. Spending the night in Mina and Muzdalifah does not prevent the person from being a Muqeem. And,

because the Haaji only spends the day in `Arafah (not the night), he will perform the complete Salaah there too.

The Wujoob of Qurbaani for a Possessor of the Nisaab:

In accordance with what has just been mentioned, that after arriving in Makkah Mukarramah the person then goes to Mina, Muzdalifah, spends time there, and thereafter goes back to Makkah and spends some more days there until the time for the return flight, and this amount of time reaches 15 days, then if this person is a Saahib-e-Nisaab (a person who possesses wealth equal to the nisaab, thus being someone who has to pay Zakaat, etc.,) then a Qurbaani (of Eid) will be Waajib on him.

Important Masaa'il Pertaining to Jinaayat:

Passing the Meeqaat Without Ihraam:

- If a person passes the Meeqaat without being in Ihraam, then in this case, a Damm becomes Waajib on this person. It is binding upon this person that he goes back out, go to one of the Meeqaats, enter into ihraam, pass the Meeqaat (thus entering Makkah Mukarramah) in ihraam, and in doing so the Damm that is obligatory upon him will fall away.

A Man Covering His Head or Face:

- Some respected Hujjaaj either deliberately or unwittingly cover their heads or faces in Mina and Muzdalifah. The ruling is this:

- If the cloth touched the head or face and then was immediately removed, then nothing is binding upon this person.

- If the face or head was covered and then the covering was removed after a while, then, if it had been covered for less than an hour, it is Waajib on the person to give a handful of wheat - or the value of a handful of wheat - in Sadaqah.

- If the person had covered the head or face for longer than an hour, though less than a full day or a full night, then it is Waajib on this person to give in Sadaqah the same as that of Sadaqat-ul-Fitr (2.32kg of wheat or the value of it in cash).

- If a person had covered their face or head for a complete day or a complete night, then in this case, it is Waajib on them to slaughter a goat or a sheep.

Note: For men to wear sewn garments in ihraam is not permissible and the same ruling applies to it as applies to what was mentioned above regarding covering the face or head, i.e. if a man wears sewn garments for longer than an hour but less than a complete day or a complete night, then it is Waajib upon him to give in Sadaqah the same value as that of Sadaqatul Fitr, and if he had worn sewn garments for a complete day or a complete night, then it is Waajib on him to slaughter a goat or a sheep.

Cloth Touching the Face of a Woman:

- Its ruling is this: if the cloth touches the face of the woman but is immediately removed, then nothing is binding upon her. If the cloth touches her face for some time but less than a complete hour, then it is Waajib on her to give a handful of wheat - or the value of a handful of wheat in cash - in Sadaqah. If the cloth remains touching her face for longer than an hour but not for a complete day or a complete night, then it is Waajib on her to give in Sadaqah the value of Sadaqatul Fitr in wheat or its value in cash. If the cloth remained touching her face for a complete day or a complete night, then a Damm is Waajib on her.

Hair Falling Out in Ihraam:

1. If hair falls from the head, beard or body on its own, then nothing is binding upon the person.

2. In the state of ihraam, take care when performing wudhoo not to rub the limbs too hard, and also do not do khilaal of the beard. If while performing wudhoo or ghusl, hair falls out, then the ruling is as follows:

- If it is less than three hairs, then nothing becomes Waajib.
- If it is three hairs, then it is Waajib to give a handful of wheat - or its value in cash - in Sadaqah.
- More than three hairs fall, but less than a quarter of the head or a quarter of the beard, then it is Waajib to give in Sadaqah the value of Sadaqatul Fitr.
- If a quarter of the hair of the head or more, or a quarter of the beard or more falls out, or the hair is cut, then a Damm becomes Waajib.

3. If hair falls out on account of scratching, then if it is one or two or three hairs, then in this case, in place of each hair it is Waajib on you to give a slice of bread - or its value in cash - in Sadaqah. If more than three hairs fall out on account of scratching, then the same ruling applies to it as was mentioned earlier.

4. In the issue of hair breaking or falling out, the ruling with regards to men and women is the same (i.e. the same rules which apply to men in the case of hair falling out through wudhoo, ghusl, or through scratching, etc., those same rules apply to women).

Cutting Nails in Ihraam:

1. If a person cuts the nails of one hand or one foot, or the nails for all four limbs (both hands and both feet), and he does so in one sitting, then one Damm will become Waajib on him in lieu of all of that. If, however, he had done it in four different sittings at four different times, then four Damms will become binding upon him.

2. In the same way, if he cuts the nails of one limb in one time, and then at another time he cuts the nails of another limb, then two Damms will become binding upon him.

3. If a person does not cut all the nails of any one limb, but instead, cuts just four nails from each limb, thus making it 16 nails in total, then there will not be a Damm upon him; rather, the value of Sadaqatul Fitr will be binding upon him in lieu of each nail that he had cut. With regards to cutting the nails, what is taken into consideration (for a Damm to become binding) is for all the nails of one limb to be cut.

Applying Perfume in Ihraam:

1. If a Muhrim (one in ihraam) applies perfume to a complete large limb like the shin, or the thigh, or the head, or the face, or the hand, or the palm, then in such a case it will be binding upon this person to give a Damm.

2. If a Muhrim applies perfume to a small limb like the nose, the ear, the finger, etc., then in this case, it is Waajib on him to give wheat in Sadaqah equal to the value of Sadaqatul Fitr (either wheat itself or the value of wheat in cash).

Where Should the Damm or Sadaqah be Carried Out:

1. The Damm for Jinaayat (penalty) should be carried out in the precincts of the Haram; it is not permissible to slaughter the animal

for Damm outside of the Haram. However, the Sadaqah for Jinaayat can be given outside of the Haram and it will be permissible.

Returning from Hajj and Tawaaf-e-Widaa`:

When intending to return home or to leave for Madeenah Munawwarah, you will perform Tawaaf-e-Widaa` (The Farewell Tawaaf) without raml or sa`i, because raml and sa`i has already been done before. After Tawaaf-e-Widaa`, you will perform two Rak`ats Nafl Tawaaf. Thereafter, you will face the Qiblah and drink from the water of Zam-Zam whilst standing. After each sip and whilst taking a breath, look at the Baytullaah. Rub some of the Zam-Zam water on your face, your head and your body. If possible, pour a little bit over you as well. At this time, make Du`aa. Thereafter, go to the Multazam, hold fast to it with your chest and your right cheek, and spend some time reciting Allaahu Akbar, Laa Ilaaha Illallaah, Durood Shareef, and engaging in istighfaar. With khushoo`, make fervent Du`aa to Allaah Ta`aalaa whilst crying. Thereafter, whilst looking at the Ka`bah with love and respect and with the desire to return, leave.

Being in Madeenah Munawwarah:

When a person intends to go to Madeenah Munawwarah, it is best that he does so with the niyyat of visiting the Rawdhah Mubaarak of Rasoolullaah صلى الله عليه وسلم, so that he may attain the Shafaa`at (intercession) of Rasoolullaah صلى الله عليه وسلم.

Hadhrat `Abdullaah ibn `Umar رضي الله عنهما narrates that Rasoolullaah صلى الله عليه وسلم said:

مَنْ زَارَ قَبْرِيْ وَجَبَتْ لَهُ شَفَاعَتِيْ

"Whosoever visits my Qabr, my intercession becomes waajib for him." [Narrated in *Shu`ab al-Imaan lil-Bayhaqi*, v.3, p.490, *Fadhl al-Hajj wal-`Umrah.*]

Hadhrat `Abdullaah ibn `Umar رضي الله عنهما narrates in one Hadeeth that Rasoolullaah صلى الله عليه وسلم said:

مَنْ جَاءَنِيْ زَائِراً لَا تُعْمِلُهُ حَاجَةٌ إِلَّا زِيَارَتِيْ كَانَ حَقّاً عَلَيَّ أَنْ أَكُوْنَ لَهُ شَفِيْعاً يَوْمَ الْقِيَامَةِ

"Whosoever comes to me as a visitor, having no other need (intention) other than visiting me, it is rightful upon me that I be an intercessor for him on the Day of Qiyaamah." [Narrated in *al-Mu`jam al-Awsat lit-Tabaraani*, v.3, p.266, Hadeeth #4546.]

Whilst on the way to Madeenah Munawwarah, recite abundant Durood Shareef with love and yearning. Upon reaching Madeenah, leave your belongings at your place of residence. It is best to perform ghusl, otherwise perform wudhoo. Apply perfume and your best clothes, and enter Masjid-e-Nabawi صلى الله عليه وسلم with adab and ihtiraam (respect). Following the Sunnah, with honour and respect recite this Du`aa upon entering:

بِسْمِ اللهِ وَالْحَمْدُ لِلهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِ اللهِ, اللهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

Bismillaahi wal-Hamdulillaah was-Salaatu was-Salaamu `alaa Rasoolillaah. Allaahummaftah-lee Abwaaba Rahmatik.

"In the Name of Allaah, and all praises are due to Allaah, and peace and salutations be upon Rasoolullaah. O Allaah, open for me the Doors of Your Rahmah."

If it is not in a Makrooh time, then perform two Rak`ats Tahiyyat-ul-Masjid. If you are able to perform it in Riyaadh-ul-Jannah, then that is best. Otherwise, perform it anywhere in the Masjid that you are able to.

The Manner of Presenting Salaam at the Rawdhah Mubaarak:

Standing at a distance of four or five handspands away from the Rawdhah Mubaarak, facing the Qabr of Rasoolullaah صلى الله عليه وسلم with respect and etiquette, recite the Salaam in this manner:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُهُ, أَشْهَدُ أَنَّكَ رَسُوْلُ اللهِ, قَدْ بَلَّغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ وَجَاهَدْتَّ فِيْ أَمْرِ اللهِ حَتَّى قَبَضَ رُوْحَكَ حَمِيْداً مَحْمُوْداً فَجَزَاكَ اللهُ عَنْ صَغِيْرِنَا وَكَبِيْرِنَا خَيْرَ الْجَزَاءِ

Assalaamu `Alayka Ayyuhan Nabiyyu wa Rahmatullaahi wa Barakaatuh.

As-Salaatu was-Salaamu `Alayka Yaa Rasoolallaah.

As-Salaatu was-Salaamu `Alayka Yaa Nabiyyallaah.

As-Salaatu was-Salaamu `Alayka Yaa Habeeballaah.

Ash-hadu Al-Laa Ilaaha Illallaahu Wahdahu laa Shareeka Lahu wa Ash-hadu Anna Muhammadan `Abduhu wa Rasooluh. Ash-hadu Annaka Rasoolullaah, Qad Ballaghtar Risaalah, wa Addaytal Amaanah, wa Nasahtal Ummah, wa Jaahadta fee Amrillaahi Hattaa Qabadha Roohaka Hameedam Mahmoodaa, Fajazaakallaahu `an Sagheerinaa wa Kabeerinaa Khayral Jazaa.

"Salutations and peace be upon you, O Rasool of Allaah.

Salutations and peace be upon you, O Nabi of Allaah.

Salutations and peace be upon you, O Beloved of Allaah.

I testify that there is no Ilaah except Allaah, Who is One without partners, and I testify that Muhammad is His bondsman and Rasool. I testify that you are the Rasool of Allaah. You have delivered the Message, fulfilled the Amaanah (trust), advised the Ummah, and did Jihaad in the matter (i.e. Deen) of Allaah until He took your Rooh whilst you were praiseworthy. May Allaah reward you with the best of rewards on behalf of our young and our old."
Thereafter, proceed to the Qabr of Hadhrat Abu Bakr as-Siddeeq رضي الله عنه, stand in front of it, facing it, and give the Salaam in this way:

السَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ رَسُوْلِ اللهِ أَبَا بَكْرٍ الصِّدِّيْقَ, جَزَاكَ اللهُ عَنْ أُمَّةِ مُحَمَّدٍ خَيْراً

Assalaamu `Alayka Yaa Khaleefata Rasoolillaah, Abaa Bakrinis Siddeeq. Jazaakallaahu `an Ummati Muhammadin Khayraa.

"Peace be upon you O Khaleefah of Rasoolullaah صلى الله عليه وسلم. May Allaah reward you with goodness on behalf of the Ummah of Muhammad صلى الله عليه وسلم."

Thereafter, proceed to the Qabr of Hadhrat `Umar al-Faarooq رضي الله عنه, stand in front of it, facing it, and give the Salaam in this way:

السَّلَامُ عَلَيْكَ يَا أَمِيْرَ الْمُؤْمِنِيْنَ عُمَرَ الْفَارُوْقَ الَّذِيْ أَعَزَّ اللهُ بِهِ الْإِسْلَامَ, جَزَاكَ اللهُ عَنْ أُمَّةِ مُحَمَّدٍ خَيْراً

Assalaamu `Alayka Yaa Ameeral Mu'mineen `Umaral Faarooq, Alladhee A`azzallaahu bihil Islaam. Jazaakallaahu `an Ummati Muhammadin Khayraa.

"Peace be upon you O Ameerul Mu'mineen `Umar al-Faarooq, the one by whom Allaah strengthened Islaam. May Allaah reward you with goodness on behalf of the Ummah of Muhammad صلى الله عليه وسلم."

Presenting the Salaam of Anyone:

If someone requests you to present their Salaam at the Rawdhah Mubaarak of Rasoolullaah صلى الله عليه وسلم, then it should be done in this way, for example:

"Yaa Rasoolalllaah! Please accept the Salaam of Muhammad Ilyaas Ghuman ibn Haafiz Sher Bahaadur. He requests your Shafaa`at (intercession)."

If you are able to present your Salaam at the Rawdhah Mubaarak five times a day, then do so. If you are not able to do it five times a day, do it as many times a day as you can.

Whilst you are in Madeenah Munawwarah, engage in Tilaawat, Dhikr, Adhkaar, Durood and Salaam in abundance.

Men should perform their Salaat with Jamaa`ah in Masjid-e-Nabawi صلى الله عليه وسلم. Whilst staying in Madeenah Munawwarah, visit the other Muqaddasah (sacred) areas therein, such as Jannat-ul-Baqee`, Masjid Quba, the Plains of Uhud, the Quboor of the Shuhadaa of Uhud, etc.

Note: The virtue of performing Salaah with Jamaa`ah in Masjid-e-Nabawi صلى الله عليه وسلم is for the men. As for the women, then it is best that they perform their Salaah at their place of residence.

The Actions of `Umrah at a Glance:

Number	Action	Ruling
1	Ihraam	Shart (condition)
2	Tawaaf	Rukn (pillar)
3	Raml & Idhtibaa` in Tawaaf	Sunnah
4	Sa`i	Waajib
5	Halq or Taqseer / Qasr	Waajib

The Actions of Hajj at a Glance:

Action	Hajj: Ifraad	Hajj: Tamattu`	Hajj: Qiraan
Ihraam	Shart	Shart	Shart
Tawaaf-e-Qudoom	Sunnah	X	Sunnah
Tawaaf-e-`Umrah	X	Rukn	Rukn
Ihraam for Hajj[1]	X	Shart	X
Wuqoof-e-`Arafah	Rukn	Rukn	Rukn
Wuqoof-e-Muzdalifah	Waajib	Waajib	Waajib
Pelt Jamarah-e-`Aqabah	Waajib	Waajib	Waajib
Qurbaani	Optional	Waajib	Waajib
Halq or Taqseer / Qasr	Waajib	Waajib	Waajib
Tawaaf-e-Ziyaarat	Rukn	Rukn	Rukn
Sa`i of Hajj	Waajib	Waajib	Waajib
Rami of the 3 Jamaraat	Waajib	Waajib	Waajib
Tawaaf-e-Widaa`	Waajib	Waajib	Waajib

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[1] Those performing Hajj-e-Ifraad and Hajj-e-Qiraan will already have entered into Ihraam before Hajj, so they will not enter into a second Ihraam. Those performing Hajj-e-Qiraan remain in the same Ihraam. It is only the one doing Hajj-e-Tamattu` that enters into the Ihraam for `Umrah, completes it, leaves the Ihraam and then when the Days of Hajj commence, he enters into Ihraam for Hajj.

The Days of Hajj at a Glance:

First Day - 8th Dhu-l Hijjah: Arrive in Mina. Perform five Salaats there: Zhuhr, `Asr, Maghrib, `Ishaa, and Fajr of the 9th. Spend the night in Mina.

Second Day - 9th of Dhu-l Hijjah: Go to `Arafaat after Fajr. Wuqoof-e-`Arafaat. Make Zhuhr and `Asr there. Go to Muzdalifah after sunset and perform both Maghrib and `Ishaa there.

Third Day - 10th of Dhu-l Hijjah: Wuqoof-e-Muzdalifah after Fajr, then go to Mina. Rami (pelting) of Jamaratul `Aqabah. Qurbaani. Halq (shaving) or taqseer / qasr (trimming the hair). Doing these actions in order. Change into regular clothes, go to Makkah and perform Tawaaf-e-Ziyaarat (A.K.A. Tawaaf-ul-Ifaadhah).

Fourth Day - 11th of Dhu-l Hijjah: Rami (pelting) of all three Jamaraat anytime from after Zawaal until before Subh Saadiq of the following day. If you had not done Tawaaf-e-Ziyaarat yesterday, do it today. Spend the night in Mina.

Fifth Day - 12th of Dhu-l Hijjah: Rami (pelting) of all three Jamaraat anytime from after Zawaal until before Subh Saadiq of the following day. If you had not done Tawaaf-e-Ziyaarat yesterday, do it today. After this, you can either go to Makkah (as your Hajj is complete), or, if you want, you can stay an extra day in Mina and do rami of the Jamaraat on the 13th of Dhu-l Hijjah as well, and then leave after that. If you do decide to stay, then rami on the 13th becomes Waajib on you.

Note: Tawaaf-e-Widaa` should be done before returning home (after completing your Hajj).

Some Important Du`aas:

Du`aa When Entering al-Masjidul Haraam:

بِسْمِ اللهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِ اللهِ, رَبِّ اغْفِرْ ذُنُوْبِيْ وَافْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

Bismillaahi was-Salaatu was-Salaamu `alaa Rasoolillaah. Rabbigh-firlee Dhunoobee waftah-lee Abwaaba Rahmatik.

"In the Name of Allaah, and salutations and peace be upon Rasoolullaah. O (my) Rabb, forgive my sins and open for me the Doors of Your Rahmah."

Du`aa When Looking at the Ka`bah for the First Time:

When your gaze falls on the Ka`bah for the first time, recite whichever Du`aas you want, but also recite this Du`aa:

اللهُمَّ إِنِّيْ أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوْذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

Allaahumma Innee As'aluka Ridhaaka wal-Jannah, wa A`oodhu Bika min Ghadhabika wan-Naar.

"O Allaah, I ask You for Your Pleasure and Jannah, and I seek protection with You from Your Anger and the Fire."

Du`aas of Tawaaf:

At the time of commencing the Tawaaf, first raise both hands up (like in Du`aa) till they are in line with your ears, and then recite this Du`aa:

بِسْمِ اللهِ اَللهُ أَكْبَرُ وَلِلهِ الْحَمْدُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِ اللهِ, اَللّٰهُمَّ إِيْمَاناً بِكَ وَتَصْدِيْقاً بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعاً لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

Bismillaahi Allaahu Akbar Walillaahil Hamd, was-Salaatu was-Salaamu `alaa Rasoolillaah. Allaahumma Eemaanan Bika wa Tasdeeqan bi-Kitaabika wa-Wafaa'an bi-`Ahdika Wattibaa`an li-Sunnati Nabiyyika Muhammadin `Alayhis Salaatu was-Salaam.

"In the Name of Allaah - Allaah is the Greatest, and all praise belongs only to Allaah. Peace and salutations be upon Rasoolullaah. O Allaah, (I am here) out of Imaan in You, testifying to the truthfulness of Your Kitaab, fulfilling Your Covenant, following Your Nabi Muhammad صلى الله عليه وسلم."

Whilst Performing Tawaaf:

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

Sub-haanallaah wal-Hamdulillaah wa Laa Ilaaha Illallaah Wallaahu Akbar, wa Laa Howla wa Laa Quwwata Illaa Billaah.

Du`aa At Rukn-e-Yamaani:

اللهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ الدُنْيَا وَالْآخِرَةِ

Allaahumma Innee As'alukal `Afwa wal-`Aafiyata fid-Dunyaa wal-Aakhirah.

"O Allaah, I ask You for (Your) Forgiveness and (I ask You for) `Aafiyat (all forms of safety) in this Dunyaa and in the Aakhirah."

Du`aa Between Rukn-e-Yamaani and Hajar-e-Aswad:

رَبَّنَا آتِنَا فِيْ الدُّنْيَا حَسَنَةً وَّفِيْ الآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Rabbanaa Aatinaa fid-Dunyaa Hasanataw wa fil-Aakhirati Hasanataw wa Qinaa `Adhaaban Naar.

"O our Rabb, grant us the goodness of this Dunyaa, the goodness of the Aakhirah, and save us from the `Adhaab of the Fire."

Du`aa When Jogging Between al-Meelayn al-Akhdharayn:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

Rabbigh-fir War-ham wa Tajaawaz `Ammaa Ta`lam, Innaka Antal A`azzul Akram.

"O (my Rabb), forgive (me), have mercy (upon me) and pardon that which You know. Indeed, You are Most Mighty, Most Noble."

Du`aas in Mina:

The Talbiyah should be recited in abundance, and also the following Du`aas:

اللهُمَّ إِنِّيْ أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوْذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

Allaahumma Innee As'aluka Ridhaaka wal-Jannah, wa A`oodhu Bika min Ghadhabika wan-Naar.

"O Allaah, I ask You for Your Pleasure and Jannah, and I seek protection with You from Your Anger and the Fire."

The Fourth Kalimah:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوْتُ أَبَداً أَبَداً ذُوا الْجَلَالِ وَالْإِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

Laa Ilaaha Illallaahu Wahdahu Laa Shareeka Lah, Lahul Mulku Walahul Hamdu Yuhyee wa Yumeet wa Huwa Hayyun Laa Yamootu Abadan Abadan, Dhu-l Jalaali wal-Ikraam, bi-Yadihil Khayr wa Huwa `alaa Kulli Shay'in Qadeer.

At the Time of Pelting (the Jamaraat):

رَغْماً لِلشَّيْطَانِ وَحِزْبِهِ, اللهُمَّ اجْعَلْهُ حَجّاً مَبْرُوْراً وَّسَعْياً مَّشْكُوْراً وَّذَنْباً مَّغْفُوْراً

Raghman lish-Shaytaani wa Hizbih, Allaahummaj`alhu Hajjam Mabrooraa, wa Sa`yam Mashkooraa, wa Dhambam Maghfooraa.

When Entering Masjid-e-Nabawi:

بِسْمِ اللهِ وَالْحَمْدُ لِلهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِ اللهِ, اللهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

Bismillaahi wal-Hamdulillaah was-Salaatu was-Salaamu `alaa Rasoolillaah. Allaahummaftah-lee Abwaaba Rahmatik.

"In the Name of Allaah, and all praises are due to Allaah, and peace and salutations be upon Rasoolullaah. O Allaah, open for me the Doors of Your Rahmah."

تَمَّتْ وَلِلّهِ الْحَمْدُ

Translation completed on: 8th of Dhu-l Hijjah (Yowm-ut-Tarwiyah), 1,439 - 19th of August, 2018.

- Muhammad Huzaifah ibn Adam aal-Ebrahim.